

Religious Intelligence

"REHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISCELLANEOUS.

A MISSIONARY TALE.

The following well written narrative will be read with additional interest when assured that it is all a reality. The missionary family spoken of are those who went from this region to the Osage Indians in 1821, under the superintendence of the Rev. Messrs. Dodge and Vaill. The female, whose death is so feelingly described, was the wife of Mr. Samuel Newton, one of the mission family, and daughter of Mrs. Baldwin, of Woodbridge, a town adjoining New-Haven. Our readers will find a particular account of her death in the Religious Intelligencer, Vol. vi. p. 46.

Mr. Newton, in a letter to Mrs. Baldwin, dated Feb. 6, 1831, says:—"I send you enclosed, what is called a 'Tale,' but I assure you, it is a true story, and she who is called *Maria* in the narrative, was no other than your daughter Betsey. Who the interesting writer is, I know not, and cannot even conjecture. He seems to have been an eye-witness, as the facts are generally stated correctly. The narrative shows how strangers, in the wilderness, were affected, by seeing the Mission family pass by them, on their way to the Osage Indians. And such testimony as is given of the christian character of the Missionaries, must be highly pleasing to the patrons of Missions.

"If it has not been published in the Religious Intelligencer, I wish you would show it to Mr. Whiting together with this letter, and request him to give it a place in his paper. The writer must have had his mind deeply affected with the 'Missionaries,' and the scenes connected with their visit at Shawneetown, Ill. to have given them in such vivid minuteness, after a lapse of nearly ten years.

On a fine morning in May, 18—, two of those large boats in which families emigrating to the west descend our rivers, were seen slowly floating down the Ohio. Built of rough heavy timber, and intended to move only with the current, these unwieldy vessels lay silent and motionless on the wave that bore them gently towards their destination. At a small village—or rather at a spot intended to be occupied as such—the boats were brought to the shore and moored, and the passengers began to mingle with the people whom curiosity had drawn to the landing place. It was a missionary family, proceeding to its station among the Osage Indians, that halted thus in the wilderness, to re-

ceive a foretaste of the scenes that awaited them in the distant forest.

The place at which they had stopped, was a level plain of rich alluvion, from which the timber had been cleared for the space of a mile along the river, and nearly that depth into the forest. A cluster of cabins, recently built, of rough logs, to which the bark still adhered, presented to the eyes of our travellers, a specimen of human existence, more nearly approaching the rudeness of savage life, than any thing they had yet seen. There was nothing here to recal to their memory their own lovely homes—the beautiful villages of New-England. There was no green spot shaded with venerable trees, hallowed to the repose of the dead—no church, pointing its spire to heaven, and offering a holy refuge to the living. Here were no rural embellishments, indicating taste, and neatness, and enjoyment—no domestic trees, no honey suckle bowers, nor any of those ornaments which beautify the village, and give to the humblest cottage an air of elegance. Gardens and orchards and meadows, there were none, nor any dwelling that seemed to be endeared to a human being by the name of house. The ground newly cleared, was thickly set with stumps, and covered with a rank growth of weeds. The frail and unsightly cabins, standing apart from each other, and destitute of out houses and enclosures, seemed to be, as they really were, the temporary residence of an unsettled people. But cheerless as this spot appeared, to those who had been accustomed to all the comforts and many of the luxuries of life, it was such as all new towns in the west once had been; such perhaps, as the hamlets were on the shores of the Atlantic, where the voices of the pilgrims first ascended in prayer to Him who brought them in safety out of the land of persecution.

And yet the scene was not destitute of attraction. Art had done little to spoil, and nothing to embellish it, but nature had been prodigal of her bounties. As the travellers stood on the bank, they beheld the "beautiful river," for miles above and below them, rolling gently along with a surface as smooth as polished crystal. The shores were slightly curved, so as to exhibit a series of long and graceful bends. The banks, so far as the eye could reach, were low, and subject to inundation by the spring floods; but the vegetation which formed their chief beauty, was rich beyond description. Springing from a deep alluvion soil, the forest trees reared their interwoven branches and foliage, forming an impenetrable shade. The hues of the forest

were as various as they were beautiful. Here was the melancholy cypress, with a dark trunk and sombre leaf, and the tall sycamore with a stem of snowy whiteness, and a foliage of light green. The poplar, the elm, the maple, and the gum, with numerous other trees, exhibited every variety of verdure between these extremes. The dog wood and the red bud, countless in number, decked the whole scene with their rich blossoms, the former of pure white, and the varieties of the latter glowing with all the shades between a pink and a deep scarlet. Then there was a locust, rich in fragrance as in hue, the delicate catalpa, the yellow flower of the tulip tree; the graceful cane covered the ground, the willow fringed the stream, the vines crept to the top of the tallest trees, and the mistletoe hung among the branches. The luxuriant soil, while it loaded itself with a gigantic vegetation, gave a depth and vividness to the coloring of the landscape, that imparted a peculiar strength and character to the scene. But if the eye was charmed, there was a loveliness, a stillness, and a silence, reigning throughout this scene, that touched the heart. The very beauties that delighted, and the quietness that soothed, testified that man was a stranger here, and told the traveller that he was alone with his God.

Such was the feeling of the missionaries as they gazed on this gentle stream and its wild shore. They had left their homes and their friends, their pious companions, their cherished relatives, and the scenes of their childhood, and they were going beyond the confines of civil society, to dwell with the savage in his own wild woods. As they travelled to the west, they had seen the traces of civilization becoming every day more faint—every day they found the villages ruder and more distant from each other—until at last they had reached the abodes of the hunter, where the rifle and the axe, furnished the means of subsistence and defence. An immense tract of wilderness was yet to be traversed, before they could reach the scene of future labors, and they felt sad to think how seldom the smile of a countryman, or the voice of a brother, would cheer them on their way. Their spirits sunk, as they looked at the boundless extent of forest—gorgeous as it was to the eye, it was still as a blooming desert, containing nothing to warm the heart, or cherish the affections. Every object around them was strange, and they felt like exiles wandering far from the land of their birth.

These were trials, however, that had been anticipated; and it was easy to see in the mournful countenances of these humble Christians, as they wandered along the shore, that a heavier visitation was bending over them, than those which were necessarily incident to their situation. One of their companions, a beloved sister, was about to breathe her last sigh. The messenger of death had arrested her in the wilderness, giving a solemn warning to those who journeyed with her, that although they had forsaken the haunts of men, they had not escaped the casualties of human existence. Even here, where nature bloomed so fresh, where every surrounding object teemed with youth, and vigor, and fragrance, the messenger of fate could reach its victim. Bound on a

mission of love, and bearing the tidings to thousands, yet they also bore with them the evidence of their own mortality. Death was silently pursuing their footsteps, watching his own appointed time, to claim the tribute which all must pay to the inviolate king of terrors.

The situation of the dying missionary was soon known to the villagers, and a few of them went to offer, in their own homely way the offices of hospitality; but they came too late; the sufferer was too feeble to be removed; and the mourning strangers said that they needed nothing from human kindness but a grave for their companion. The visitors were deeply affected. The death-bed exhibits at all times a solemn, and a touching scene; and though of daily occurrence, its frequency does not destroy its fearful interest. There are few who reason coldly in the chamber of dissolution; and the imagination is easily excited by an incidental circumstance which brings an additional pang to the parting of the living and the dying. The present scene was one of no ordinary interest. The sufferer was a young and delicate female. A husband watched over her pallet, and two lovely children, unconscious of the loss they were about to sustain, were with difficulty withheld from her embrace. The severing of hearts wedded in love—the parting of a mother from her infant children—are events which the most callous cannot view without emotion; but on ordinary occasions there is a melancholy pleasure in the reflection, that the survivors will often visit the grave of the deceased, to drop the unseen tear of affection. Even this mournful consolation was now wanting, and those who sorrowed, felt that when the soul of their friend should have departed, they must abandon her earthly remains, retaining no relic of her whom they had dearly loved. Her tomb would be on the wild shore, where no kindred ashes slept, and where they who dwelt near the spot, could only point it out as a *stranger's grave*.

The solemn moment had arrived when none affected to doubt the truth which was too evident, or sought to detain the spirit in its earthly abode. That spirit had begun to assume its celestial character, and was already invested in the eyes of the beholders, with the attributes of a brighter existence. An angel seemed to be lingering among them as if unwilling to sever too rudely the cords of affection, with which she had been united to human beings. She spoke little: but her words shewed that her thoughts partook of the change she was about to undergo. Her affections alternately lingered on the earth, and soared towards a better existence. The bosom of the saint swelled with a holy joy; but the heart of the wife and mother clung to the dearly cherished objects of its purest and strongest earthly passion.

The mission family embraced a number of persons of both sexes, and it was gratifying to see in their deportment, how efficient is religion in the hour of sorrow. Though deeply afflicted, there was a decent composure, a quiet humility, and an entire resignation in all their words and actions. They spoke not of death as the loathsome companion of disease, or the precursor of corruption, but as the natural

consummation of all earthly being. They sorrowed not for her who was going to a better world, but for those who remained. Their voices were firm and cheerful—and even the timid soul that was fluttering in the hope and fear, and joy, of the dying moment, acquired calmness from the serenity of others.

Such was the day. Evening came and the sufferer still lived. Prayer and hymn were heard at intervals throughout the night, but all else was silent, and at a late hour, they who cast a last look at the shore, beheld a dim light still emanating from the chamber of death, and appearing as a bright speck in the surrounding gloom—like the lingering soul, whose feeble radiance still gleamed in the dark “valley of the shadow of death.”

The following day was the Sabbath. At the dawn, the villagers hastened to the boats. The missionaries were already engaged at their morning devotions. The voice of prayer was heard, ascending through the stillness of that quiet hour. The accents were low and trembling, but distinctly audible. The speaker alluded to her whose spirit had gone to the mansions of the blessed, and prayed for the bereaved husband and the orphan children, and the villagers then knew that she in whose fate they had felt so deeply interested, suffered no longer. After a moment's pause, the notes of sacred song were heard floating over the tide—so sweet, so mournful, that every heart was touched, and every eye moistened.

At sunset the same day, the remains of the stranger were borne to the place of burial, by her late companions, followed by the inhabitants of the village. A large Indian mound in the rear of the town, had been selected, as the only spot not subject to inundation. The grave was opened on the summit of this eminence, and here was the body of a Christian female deposited among the relics of heathen warriors. The inhabitants, and the mission family stood around, with their heads reverently uncovered, while one of the missionaries addressed them—then some one raised a hymn, and the whole company joined, chanting with a solemn fervor, as if a flood of devotional feeling had burst spontaneously from every bosom at the same instant; and when they all knelt upon the mound, it was not from any signal or invitation given by man, but God touched their hearts—and as the song of praise ceased, they all involuntarily prostrated themselves before His throne.

When the people rose, and the officiating minister had dismissed them with his usual benediction, the widowed husband stepped forward, leading one of his children in each hand. For a moment he stood by the newly filled grave, gazing on it with an agony which he strove in vain to subdue. In a broken voice he thanked the people of the village for their kindness, and committed the remains of his wife to their protection. He begged them to mark and remember the place of interment, in order that “if hereafter a stranger in passing through their village should ask them for the grave of Betsey —, they could lead him to the spot.

THOMAS JEFFERSON.

A traveller in Virginia, who communicates his sketches to the *New York Observer*, has the following notice of the life and sentiments of Thomas Jefferson, suggested by a visit to his “child and hobby,” the University of Virginia. The subjoined sketch of this institution will be interesting to the friends of education and morals.

The name and character of Thomas Jefferson is the public property of the country and of the world. All that was good in him should be charitably awarded and generously confessed. As a patriot and statesman, the annals of history will give him a conspicuous place—and the gratitude of his country ought not to be withholden. He is called a philosopher too. And a part of this last character is claimed for him, as an anti-religionist—as if a philosopher could not be a christian. And however the mantle of charity might incline to throw its folds of oblivion over this unfortunate defect—yet since himself in various forms, and his grand-son biographer, who is said to have been his bosom companion and confidant, and who doubtless knew the pleasure of his great sire in regard to the posthumous disclosures of his religious sentiments—since, I say, they have together protruded his religious opinions on the world, under all the weight of his character, it is due to society, so long as religion is valued, to give this part of his life a suitable animadversion. A proper regard to the well being of society imperiously demands it. And but for the persuasion, that the age of rampant infidelity is gone by, it might be questioned, whether the weight and importance of Mr. Jefferson's influence in the world, as an honest and successful advocate of civil liberty, were not overbalanced by his vices as an anti-religionist. He doubtless chose to be known as unfriendly to christianity, as he never disguised these feelings. His grandson, by the publication of certain shameful records, has blazoned his fame, and sealed his reputation, as a reviler of christianity. And, but they had both mistaken the temper and character of the age, and confidently calculated, that his public virtues would not only redeem him from such disgrace but sanctify his faults and give them currency—the evil of his example had been immense. As it is, it is by no means trivial. There is, however, too much religion current in the community for the public generally not to look with blushing regret on these moral infirmities of Mr. Jefferson. And they will doubtless contribute strongly, if not effectually, to throw his name into the back ground.

It is sufficiently known, that Owen-like, Mr. Jefferson, in the conception and institution of the economy of the University of Virginia, undertook to renovate society by abolishing religion—and to intrust all moral discipline to original, native virtue. It was assumed, that the best state of society was to have no other government than a simple appeal to the good feelings of our nature—and that any other restraint than the moral sense, is itself the very instru-

ment of creating vice, which did not exist before. But, either that the University could not get pupils before vice was contracted, or for some other reason, this experiment entirely failed—and the University has since been reduced to a thorough and wholesome discipline, in forms somewhat peculiar, indeed, but all on the principle of the peccability of human nature.

As I said in my last, Mr. Jefferson was morally constituted for great virtues or great faults. And having got badly shaped in relation to the all-important subject of religion, and all his notions of it vitiated, whenever he had nothing else to do, and often when he had, he was perpetually making tournaments and running tilts against it. His feelings on this subject literally spoiled the man—quenched forever those moral qualities which are most attractive and lovely—and most precious in recollection—and rendered the latter scenes and labors of his life ludicrous. A great mind, having done with the more absorbing cares of life and resigned them to others, if it rejects the moral aliment and succors of christianity, and especially if it nurtured hostile feelings, presents one of the most gloomy spectacles that can well be imagined. Wander where it will, it can find nothing to fill it, nothing to gratify it, nothing to sustain it. It is belittled and lost in the very wreck of its own greatness. It may invoke philosophy. But philosophy, as opposed to religion, and without religion, can never feed the undying affection. Such a mind may profess to be satisfactorily amused with the trifles it has collected and brought within its narrow view—but a child knows the declaration is false. Nothing but religion, the Christian religion, can fill the mighty void within—appease the aching heart—and indemnify the mind for all the losses it has sustained by seeking satisfaction in other objects. Christian hopes alone, well defined and well sustained by seeking satisfaction in other objects; christian hopes alone, well defined and well founded, and taking the place of earthly reliances, are a full sustaining aliment of the soul. The mind, in making the shift from one to the other, does not sink, but rises; is not contracted, but swells out to its proper and full dimensions: it rejects toys, and seizes an unfading crown; it stands up in true majesty, and steps from earth to heaven. But without religion, when earth is fading away, the greater the objects that have occupied the mind, the more unspeakable is its poverty and wretchedness. It withers, smiles, and is lost. These thoughts are as true in philosophy, as in religion. Such have been my unavoidable reflections in looking at the latter end of Thomas Jefferson. And I should not think it kind to record them—nor proper—but that his example is continually before the world, and exercising, in this particular, its pernicious influences. And his very darling son, by his shameless publication of certain private papers, has done more to blast the name of his grand sire, than any possible animadversions, that can be made upon them.

UNIVERSITY OF VIRGINIA.

The University of Virginia was equally the child and the hobby of Mr. Jefferson. He con-

ceived, planned, and built it—or rather forced the state to build it. And it is at the same time an interesting and hopeful institution. Mr. Jefferson's fancies, in this instance, were really so energetic, as to have resulted in a substantial product of great importance. All that was visionary and vicious in his scheme, as might have been expected has come to nothing; and the common forces of necessity and expediency have so reduced and shaped the whole establishment, as to present one of the best models of a University in the United States. Indeed I know of no other in actual operation that is entitled to this name. You seem to be after a thing of the kind in the city of New York. And had you a million of dollars, as an elemental fraction to begin with, I should think your chances of success were much better.—That Universities proper must be created in this country, there can be no doubt, on the supposition of our general and continued prosperity. That the University plan is the only one adapted to the varieties of mind, necessarily grouped in public schools of education, and the varieties of destination in professional and other pursuits, demanding a liberal intellectual culture, I humbly think is equally true. To force all minds upon the bed of Procrustes, and there to torture them into equal dimensions, is as unphilosophical as it is unfortunate. And yet such is the current—the only prevailing method of education in this country. * * * * *

The boldest and most effectual stroke towards the introduction of the University system of education in our country, has been made by the individual enterprise of Mr. Jefferson, under the patronage of the great, powerful, and leading state of Virginia. And the first push was so thorough, that there is no going back. Virginia is committed. She has vested half a million of dollars in the enterprise—and whatever else is necessary she will doubtless afford. The professorships are well filled and liberally endowed—each receiving \$1,500 annually from the state, with the fees of their classes in addition—the latter consideration depending upon the number of students, whom the reputation of the Professors can invite to the University, and to their respective classes. The present number of students is about one hundred and thirty—and the fees of one of the Professors, to my knowledge, are more than his salary—making more than three thousand dollars annually—a very tolerable compensation. * * * * *

The principal public edifice which seems to be the nucleus of the whole establishment, as an architectural design—is a superb Rotunda, I should think 60 feet in diameter, with a porch of imposing effect looking to the South. In this Rotunda are the public Lecture Rooms and the Library—the latter being remarkable for the splendor of the apartment and the beauty of its arrangement, as being well furnished, considering the infancy of the University—the whole overtopped with a whispering gallery of great perfection. Nothing has been spared in furnishing the different apartments with the necessary and best apparatus. East and West from the Rotunda are extended two wings of low structure, each perhaps, 150 yards in length.

I regret I have not the exact measurement. These wings together with the Rotunda, may be regarded as the base of the establishment. Upon this base at right angles, running to the South, are erected four continuous ranges of buildings; two at the extremities of the base, constituting the dormitories, or lodges of the students, of one story; the other two, midway between the extremes of the Rotunda, consisting of Professors' houses, there being five in each range, connected continually by arms of dormitories of like fashion with those in the other ranges. The spaces between the extremes and middle ranges are occupied by gardens and other improvements. The central space, in front of the Rotunda, and of the Professors' houses, is an open lawn set with trees, and looking towards the South. The Rotunda and lawn occupy the center of an elevation, from which the foundation of the extreme ranges is 25 to 30 feet depression. All these ranges of buildings, thus connected with the Rotunda, have attached to them a continuous veranda, or open portico, giving access to the Lecture rooms from all parts without exposure to the weather. The edifices and walls are constructed of brick, and the architecture of the purest models. No one, unapprised of the existence of this whole affair, could have brought it suddenly before him, without imagining "he saw a vision." It demonstrates itself at once the product of a single mind. It is perfectly unique. And if not the most convenient, it is striking, imposing, beautiful. He who built Monticello had a mind fruitful enough and well enough stored to produce at second birth the University of Virginia—and what was far more important, he had influence enough to induce his native State to adopt it as *her* child, and to pledge to it forever her patronage. Having had an opportunity of close and somewhat intimate inspection, I can but entertain a high respect for the present Faculty, general economy, and discipline of this institution. And especially, as I think it a good and practicable model of an University for our country in its general features, I sincerely wish and am disposed confidently to predict the success of the experiment. Indeed, it is no longer an experiment. It is established, and the State are pledged and resolved to sustain it. It is in successful operation, unembarrassed by any visible impediment.

As the elementary parts of every institution, whether framed for intellectual or moral culture, or for the establishment of social order will necessarily give it character and control its destiny—it needs no argument to show, that the frame work of a literary institution is greatly important as far as regards the selection and adjustment of its parts. Construct it properly, and it may easily be modified to suit experience and circumstances. But if its elementary parts be vicious, and its construction vicious, it can never by any modification, be made to work in the best manner. Let those, then, who have the charge and the responsibility of the new creation of a Literary Institution in the great valley of the West,—regard this consideration. Let the subject be thoroughly considered and discussed.

COLLEGE LECTURES

ON THE BUSINESS OF SCHOOL TEACHING.

The April number of the *Biblical Repository* (published at Andover by Prof. Robinson,) commences with the second part of the Editor's very interesting and valuable article on Theological Education in Germany—being an account of the course of study at the Universities. It is not only an accurate and spirited sketch of the state of things there, but being written expressly for this country, it contains several suggestions that seem to us to deserve the very serious attention of gentlemen connected with our colleges and professional seminaries.

For instance: in Prussia, pastors of churches being *ex officio*, superintendents of common schools, theological students are required to attend lectures on the principles of education and instruction, as a necessary part of their preparation for the sacred office. In this country, the principles of education constitute no part of the course of study, for any of the profession; indeed, they are nowhere taught thoroughly—no professors lecture on them—and if any become tolerable instructors, it is by accident, or by the exercise of their own good sense. There is a like deficiency in the qualification of those whose duty it is to inspect our schools; few are so capable as they ought to be of appreciating excellencies, or of discovering and pointing out errors and defects.

It may be said that very many of our young men of education come to understand the duties of a school master by experience. But what is their experience, for the most part, worth? It has been obtained in schools conducted with very little knowledge of the principles of education; and if it furnishes any valuable lessons, it is rather by chance than by any legitimate experiment and investigation.—They do not engage in the business of school keeping with the previous knowledge which is necessary to profitable observation and experiment.

In this country it would not be enough to make school keeping a study for those only who expect to enter the ministry. Gentlemen of other professions ought to undertake it.—It would seem necessary, therefore, to make it a part of the college, rather than of the professional, course.—*Journal of Humanity.*

Collegiate Education in Europe and America.—

The number of collegiate and professional students in the United States, according to the best estimates, does not exceed 1 in 3,300 inhabitants. In western Europe (excluding Russia and Turkey as not being in the same grade of civilization with ourselves,) it is 1 for every 2000 inhabitants. New England has only 1 student to every 1,200 inhabitants; and its most favored state (Massachusetts,) only 1 in 800—and New York and Virginia, only 1 in 2,800. Scotland has one student to 683 inhabitants—Saxony 851—Sweden and Norway 1 to 1,700, and even Austria 1 in 3,768 inhabitants. The whole amount of volumes in our public libraries does not probably exceed 400,000; a number only equal to that of the single University

of Oxford; while the libraries of Prussia, with an equal, and not a more wealthy population, have more than 900,000 volumes—those of the city of Paris, more than 1,200,000—and those of the imperial city of Vienna, 600,000 volumes.—*Annals of Education.*

Monitorial Schools.—The French Society for the Profession of Education, has forwarded books and necessary tables for this system to the principal countries of South America, and to Hayti, and has been the means of forming schools at St. Louis and Senegal, in Africa, which the native chiefs attend. It appears that there are numerous schools in the Colony of the Cape, in Madagascar, and in the islands, as well as on the continent of India. An interesting fact is related of a pupil in one of the French monitorial schools, who went to Senegal for the purpose of instructing the negroes. He saw a poor captive in slavery, deprived of clothing and supplied his wants. His mother came to pay his ransom, but had not enough to satisfy the avarice of the master. The young instructor paid the residue, and the grateful captive offered himself to him as a slave, but was refused. The king of Cayor, whose subject he was, having heard of this noble action, sent an embassy to St. Louis, to request that the liberator of the negro would visit him. He lodged the instructor in his own house, made him sit at his side, loaded him with favors, and finally induced him to reside with him.—*Id.*

At a meeting recently held in Dublin, for the purpose of discussing the proposed repeal of the Union. Various speeches were made; and at the close of the meeting, on motion of Mr. O'Connell, a committee was appointed to prepare these speeches for the press, for the purpose of making the work thus produced, a *class book in the Irish schools.*

Selections from Philip Henry.

PRAYER.

Sometimes our heavenly Father withholds mercies to quicken prayer; grants them to awaken our thankful acknowledgments; or if denied, to excite penitent reflections, searching and trying,—why and wherefore: for it is never so but there is some cause. Thus the soul and God converse, and correspond. He replies in his providence either in giving, delaying or denying. We in suitable returns as there is occasion; and if so he is never wanting to rejoice, either in kind, or kindness, as he sees best.

ANSWER TO PRAYER.

It is true of prayer, what is said of winter, that it rots not in the skies. Though the answer be not always in the thing asked, yet it is in something else as good, or better. Abraham's prayer for Ishmael was heard in Isaac. Sometimes God answers us by *strengthening us with strength in our souls*, Ps. cxxxviii. 3. He answered his Son so, Luke xxii. 42, 43. If the prayer be for the removal of a present burden

and if it be not removed, yet, if we are enabled with faith and patience to undergo it, the prayer is answered. 'If for the bestowing a desired mercy, as that of Moses, that he might go over into the promised land; if he say as he did to him, 'Let it suffice thee'; that is, if we give a contented frame of heart in the want of it, the prayer is answered; as was also that of Paul's when he prayed that the thorn in the flesh might be removed; 'My grace,' saith he 'is sufficient for thee.' We have great need of heavenly wisdom, (the Lord give it!) both to discern and to improve answers to prayer; if we have them not in kind, if we have in kindness, we should be no less thankful.

FAITH.

Illustrating the nature of faith he would observe that—we must take hold of Christ, as a man that is sinking in deep waters takes hold of a bough, or cord, or plank. We must see ourselves pursued by the justice of God and see him to be the only altar. As the guilty malefactor took hold of the city of refuge. As a besieged garrison takes hold of terms when offered. As a man takes hold of an arm that is going to strike him, so we must resort to, and accept of Christ. Plainly thus; there are three things in believing,—the sight and sense of our sin and misery. Assent to the testimony given in the word concerning Christ, believing that though I am a great sinner, yet he is a great Saviour. Application of him to ourselves, consenting to take him to be ours, and we to be his,—to be ruled and saved by him.

REPENTANCE.

Concerning this he hath sometimes said, "If I were to die in the pulpit, I would desire to die preaching repentance; as if I die out of the pulpit I would desire to die practising repentance." And he had often this saying, "He that repents every day, for the sins of every day, when he comes to die, will have the sins of but one day to repent of. Even reckonings make long friends. Speaking of Luke xxii. 62, he would say, "Peter's sins are recorded for our admonition, his repentance for our imitation."

The ingredients of true repentance are—hearty sorrow—particular confession—faith in Christ—and general amendment.

Faith and Repentance are inseparable companions; where one is, there the other is also. He that says 'I believe' and repents not, presumes; he that says 'I repent' and believes not, despairs. Faith in Christ does not justify from sin, where there is not godly sorrow for sin, neither can sorrow for sin obtain pardon for it, where there is not faith in Christ because his blood, alone cleanseth from all sin.

The motives to repentance are,—the shortness of life, and uncertainty of the space of repentance, Rev. ii. 21—the misery and danger of impenitence, Luke xiii. 35—the commands of God, Acts xvii. 30, 31—the goodness of God, Rom. ii. 4—his readiness to forgive us upon our repentance, Ps. lxxvi. 5—the gospel's gracious invitations of Jesus Christ, Matt. iii. 2—there is no other way of pardon and reconciliation.

MISSIONARY.

SANDWICH ISLANDS.

Interesting Letter from Mrs. Bingham.

We have been favored with the following extract of a letter from Mrs. Bingham, wife of one of the missionaries in the Sandwich Islands, to her sister, Mrs. Cushman of this place. It will no doubt be read with deep interest by all the friends of foreign missions.

Cincinnati Journal.

WAIIMEA, HAWAII, S. W. Aug 10, 1830.

"In August, 1827, I wrote you from one of the mountains of Hawaii. Three years have passed away, and under circumstances very similar, from another part of the highlands of this rude Island, I am allowed to address you again. You observe the place of my date. It is a district of high table land at the foot of Mounaken, in the interior of Hawaii. We arrived here the early part of last month, in pursuance of a recommendatory vote of the General Meeting, passed some months previously. The particular object was to gain my dear husband's health. In view of the approaching warm season, in the midst of incessant labor, it was deemed advisable to pursue this plan. It never perhaps seemed more difficult to leave. We had a train of affairs set in motion which it appeared very desirable to stay by, and at least see how the wheels moved. I found in my plans and pursuits, small indeed when compared with Mr. B.—s, considerable that asked our stay. Concerned, as I was, with an association of native females, fifteen hundred or more, and two hundred and seventy children, it did not seem an easy matter to leave them. O how sad it would be to leave the land! It is our united prayer that if consistent with our Divine Master's will, we may labor here for days to come.

We have been at Waimea one month, and though writing has been an object constantly kept in view, it has not been until now that I have attempted it. It has taken longer time to get our family settled in this wilderness than I hoped it would have required: but we are now very comfortable and have the prospect of more quietude and order in the distribution of my time than is often known to us. There is work enough to be done in this new place.

Look which way we will, something invites us to exertion. We long to take hold in earnest somewhere. The main object of labor with Mr. B. so far as health permits, is the translation of the scriptures. He preaches to a considerable number in the open air. A house for public worship is building 120 feet by 48. The scenery of this region of country is truly grand and beautiful. Once almost wild thoughts would have arisen at the sound of these waterfalls, and the sight of these majestic snow-capt mountains in the torrid zone. When I saw the snow, the first that had greeted my eyes for more than ten years, beloved New England, and the scenes of childhood rushed over my mind, and the starting tear dimmed my prospect. But it was soon over. A pleasant gurgling brook, almost the only one I have seen for

as many years, which we pass in going to the house of our associate meetings, school, &c. sometimes fixes my feet and I muse on the days, and the scenes, and the feelings which have passed away like former waters of the running stream. Every subject I touch, leads me to desire to say more than I can allow time or room for now. I have just filed the letter I brought on with me in hopes of answering in this retirement, I count thirty-six, all deserving better returns than I shall probably make. I promised myself that I should write at least one letter every week in the native language, while here, to those of our church we have left. I have received more than twenty from them since I came away. It is one in which a female missionary might be very useful. I want also to copy a vocabulary, complete a small geography: or rather a few simple questions and answers on that subject which I have begun—accept my husband's repeated invitations to work with him in his scripture catechism, &c.—while enjoying the comforts of this wilderness. But if I know my own heart, nothing have I desired so much, in view of my stay here, as to find a heart to study the scriptures, and seek a throne of grace. O, my sister, however busied, if these are set aside, our way is dark. I have sometimes felt that if I did little else at Waimea, it would be my duty to attend closely for a while to L. I have so neglected the dear child. About the time the last year was closing, L. just then entering her 4th year, my thoughts were called, as they never had been before, to exert myself for the children of the land which surrounded me. A little effort soon brought about me some hundreds. Between two and three hundred were taken under the particular superintendence of myself and two missionary sisters with whom I was then associated in the station.

The last intelligence, communicated under this head, brought down the dates to the 27th of September. We have now before us a letter from Honolulu, dated the 27th October, just a month later. It was, however, written in great haste, and contains only an item or two of general interest.

West. Recorder.

Capt. Taylor had just returned from his voyage to the northwest coast; bringing with him thirty-three of the natives. They were "of the Cligane tribe, and the very men who had the quarrel, and wounded the mate on board the Volunteer. One of them was Now, the chief of the tribe. They appeared friendly, and were curious to examine every thing they saw." The missionaries would have gladly retained one or two of them as pupils; but could not persuade any to stay. "They were going on a hunting expedition with Capt. Taylor, who appeared to have entirely gained their friendship and confidence." These, we suppose, are the Indians mentioned in Mr. Green's journal on the coast, as having boarded the vessel, &c. The circumstance shows that they have some flexibility of disposition, and are not beyond the reach of benevolent effort.

An occurrence had taken place in reference to the Jesuits, which had occasioned some solicitude. The King had commanded his peo-

ple to visit them for the purpose of instruction; and having left the island for a little time, sent orders to have those punished who refused to obey. About twelve of his subjects having done so, were put in irons for a short time, and then "sentenced to cut and draw stones for the fort." The missionaries, of course, had nothing to do with the measure, and were not in favor of it; but this circumstance would not, perhaps, be credited by their enemies. The business, it seems, was beginning to make some noise. The missionaries had even signified to Kinall and Madam Boki, that they could not be pleased with any such measure; but the King's commandment had been received, and there was no alternative. It must be executed.

RECENT INTELLIGENCE FROM THE SOUTH SEAS.

The following very interesting intelligence is copied from the London Missionary Chronicle for March.

21st February, 1831.

The Directors have just received letters from Mr. John Williams, (together with communications from several of the other missionaries,) dated the 21st of Oct. last, stating that he and Mr. Barff, had visited the Navigators Islands,* and had left eight native teachers on the large island of Savai (*Oahloah*), four under the protection of the king (whose name is Malietoa,) and four under the protection of his brother, with very favorable prospects of success. Mr. W. describes two of the islands of the group as considerably larger than Tahiti, and the population (if the parts visited may be considered as a fair specimen) as very great, and as being composed of a fine race of people. Mr. Williams adds that six or eight European missionaries will very soon be wanted for this group alone.

In their way they touched at the Hervey Islands, which, in regard to the mission, Mr. Williams describes as in a state of the most interesting prosperity: and mentions that the missionaries were in good health. At Aitutaki the teachers and people presented to him the sum of £103 sterling, the amount of the sale of produce, subscribed by the natives for promoting the spread of the Gospel. They afterwards proceeded to Tonga, where he states that "the good work is going on rapidly," under the superintendence of the Wesleyan brethren, Messrs. Turner and Cross, by whom they were very affectionately and hospitably received. Here they found a Chief from the Fiji Islands, who earnestly requested as he was about to return, some teachers to take with him. Captain Lawler and Mr. Samuel Henry having offered to convey the teachers down, the request of the chief was immediately complied with. Mr. Williams had subsequently seen Captain Lawler, who informed him that the two teachers left at the Fiji Islands were very kindly received, but that the king could not agree to embrace christianity till he had first consulted all the chiefs under him, in the several islands of the group. Further particulars will be given in the *Chronicle* for April. The Journal of the Voyage, which is expected to form a volume, is not as yet come to hand.

* Situated 13 deg. south lat. and 171 deg. west long.

LATEST FROM SMYRNA.

From an English paper.

SMYRNA, Feb. 2.—As a proof of his favorable disposition towards the Christians, the Sultan has recently published an edict forbidding the Turks to call the Christians 'dogs'—an epithet which has been always, until now, in general use—and ordering his subjects henceforth to be on more familiar terms with them. I had the information from a very respectable merchant in Constantinople, and I have no doubt of its truth. The Pacha of Smyrna has applied for, and obtained, his dismissal, on account, it is said of advanced age, and another is appointed to succeed him. The Sultan is making improvements not only in his army, but in the navy also. Among other things he has lately introduced into the dock-yard at Constantinople a steam-engine for sawing timber, and an engine for rolling copper for the navy. The schools established here by the American missionaries are going on very prosperously, but the Turks are sadly deficient in agricultural industry. Vast tracts of land, even in the vicinity of the capital, lie dormant and, yet it is a rich and fertile soil. There has been a conference lately at Constantinople, held by the Bishops, &c., of the Armenians, who are very numerous in this country, respecting the precepts of the Bible. The result has been, a conviction that many of their tenets are erroneous, and they have accordingly renounced them.—The Greeks, too, in Smyrna, as well as throughout Greece, are anxious to possess the Scriptures, and even many of the Jews, who are also in great numbers, manifest, notwithstanding the persecution of their Rabbis, a similar desire. You probably know that the Russians are making an arsenal and dock-yard at Poros, in Greece. A ship has lately arrived at St. Petersburg with stores for that purpose.

MISSIONARIES AT SEA.—In a letter from Mr. William Harris, Missionary, dated off St. Jago, Jan. 2, 1831, he relates some of the perils of his voyage. He says, on Dec. 6, 3 A. M. "a sea dashed against the ship's side with such violence, that it stove in the bulwarks of the quarter-deck, and carried one of the guns attached to them overboard. As I gazed upon the sea, lashed into fury, and every minute breaking over the ship, and as I listened to the funeral wailings of the wind, blowing with a violence scarcely to be exceeded, what, I thought, would our friends feel, were they aware of our situation! An involuntary tear started in my eye. People may talk about realizing an adequate idea of death, by mental effort alone. The thing is impossible. My impression, in the situation already mentioned, was one unknown before." In the conclusion of his letter, he observes: "Although not without seasons of depression, we are happy. Indeed I can say, that since I came to sea, I have tasted a cup of happiness more large, and richer, than any that ever touched my lips before. The people in this island (St. Jago) are professedly Christian; but of the extent of their ignorance you can hardly conceive. You may judge of it from the fact, that the priest (Popish) has no Bible in his possession!"

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 7, 1831.

INDIANA THEOLOGICAL SEMINARY.

An agent is now presenting the claims of this infant Institution, situated at Hanover, Indiana. It was incorporated in 1829. Its design is to furnish the churches with an adequate supply of able and faithful ministers. The Rev. Dr. Matthews of Virginia has been elected Professor, and has removed to Hanover with his family. A brick edifice has been erected by private contributions, 40 by 25 feet, and aid is needed to re-build a house for the Professor, which was lately consumed by fire;—and other buildings are needed, for the steward, and dining rooms for the students, and work shops, &c., as it is intended that the students shall support themselves by laboring a part of the time.

About 30 have already joined the Seminary, and it is expected that the whole expenses in cash will not exceed \$15 a year to each student. Those who have it in their heart and in their power to aid this Nursery of piety, may, with little expense, sow the seed that shall spring up and bear fruit, adorn and beautify, and cause the wilderness to bud and blossom as the rose.

Three Days' Meeting in Litchfield. April 20th.—The public preaching was performed, we understand by the Litchfield Enquirer, on the first day by Rev. Messrs. Rood of New-Milford, Boardman of New-Haven, and Griswold of Watertown. The Rev. Messrs. Couch of Bethlem, Boardman, and Perry of Sharon, preached on Thursday—and Professor Fitch of Yale College, preached three times on Friday—the whole was concluded by the administration of the Sacrament of the Lord's Supper. The congregations were large and solemn, and the stillness and attention gave evidence that the truth was finding its way to the heart and conscience.

We have before mentioned that a good number remained behind on the morning of the last day, on an invitation to those who felt the importance of an immediate personal attention to the subject of religion. Many during the exercises, it is said, were witnesses to the powerful operations of the Spirit of God thro' the truth.

We are rejoiced to learn thro' a letter of the 2d inst., from the Rev. Mr. Hickok, that God has given further evidence that he is the hearer of prayer, and that he blesses the means of his own appointment. He says, "Many are now anxiously inquiring 'what they shall do to be saved,' and a number are rejoicing in hope. We trust God has as yet but begun to appear for us, and that many now impenitent and careless will be brought into the kingdom."

A GOOD EXAMPLE.—The following note was sent a few days ago to the Treasurer of the Auxiliary Foreign Missionary Society of Hartford County. We publish it with the hope that some other 'Friend of Missions,' to whom the Lord has given the ability, may remember the present pressing wants of the Am.

Board of Foreign Missions. We have had the fullest confidence that the Christian public will promptly sustain the Board, so soon as the wants are known,—and such examples confirm our confidence.

Hartford. 25th April, 1831.

Sir,—Noticing in the Connecticut Observer of this date, the pressing wants of the Am Board for Foreign Missions, I am induced to take the earliest opportunity of enclosing the sum of Fifty Dollars to aid in sending Missionaries to the Heathen.

How can we repeat that part of the Lord's prayer with sincerity which says, "Thy kingdom come; thy will be done in earth as it is in heaven," and not make use of the means in our power to aid in spreading the Gospel of Christ throughout the earth: the knowledge of which will give light, liberty, and happiness to the darkest regions, and teach men here to do the will of their heavenly Father.

A Friend of Missions.

To JAS. R. WOODBRIDGE,
Treasurer of the Aux. Foreign Miss. Society.

[Conn. Obs.]

SABBATH SCHOOLS IN RHODE ISLAND.

Highly commendable and successful efforts have been made in Rhode Island during the past year, by the friends of instruction, for the increase and multiplication of Sabbath schools. The several schools are given as follows, in a report of the society.

"There have been during the past summer one hundred and sixty one schools in operation in this state; one hundred and eight of which are auxiliary to the Rhode Island Sunday School Union. These schools embrace eleven thousand five hundred and forty-five scholars. Connected with these schools, are libraries containing thirteen thousand and sixty-nine volumes.

New Privileges of the Blacks in St. Croix.

A friend in St. Croix has favored us with the *Regierings Avis* of the 17th ult., containing a decree in Danish and English, considered as announcing the removal of all disabilities heretofore lying upon the free blacks, and raising them to a level with the whites. This view is justified by the recent appointment of a free black to the office of military aid to his Excellency Gov. Von Scholten, and the admission of another free colored man to practice in all their courts, this person having previously received the requisite degrees from the University at Copenhagen. Some think this measure ill-advised, and certainly ill-timed. One intelligent gentleman stated the possible ground of it to be, a desire on the part of Denmark to follow out the philanthropic policy which she claims to have been the first to exhibit towards the blacks. She was early in abolishing the slave trade, and now she would be early in extending all immunities to the free colored people. How much of the new decree emanates from the court in the mother country, or whether it be the expression of the views of the present Governor alone, it is perhaps impossible to say, since the Governor is quite plenipotentiary here, and is supposed to have much influence at home. He is known to have had for some time in view, a measure of the kind now brought forward, and to have had conversation on the subject with some of the English statesmen, whom he visited in London many months ago.

N. Y. Evening Journal.

CHEROKEE NATION AND THE SUPREME COURT OF THE UNITED STATES.

The decision of the Supreme Court denying the prayer of the Cherokees for an injunction against Georgia, on the ground of the Court not having jurisdiction over the case in the form in which it came before it, was noticed in our paper a few weeks since. It is a source of severe trial to the friends of the aggrieved Cherokees to have met with disappointment in this august and venerated tribunal,—in a case which they know is the righteous cause of the oppressed and afflicted. The Court has taken pains solemnly to declare this. Though compelled by technical restraints to deny them aid in the form sought, the court has remembered its high office, and moral dignity, as the asserter of right in the last resort, the refuge of the aggrieved however beset or boldly assailed, and stepped aside of the point directly before it, to vindicate the honor of religion and humanity; and encourage the afflicted and downcast Cherokees with the promise of relief in some other form.

Our christian readers, so many of whose sympathies, prayers and hopes have been enlisted for this unfortunate portion of their fellow men, will be pleased to hear, that they persevere as they have all along done in a respectful, dignified and unresentful spirit at this result. The moderation with which they have borne a train of the most studiously galling and cruel wrong is as truly christian, the fruits of christian example, as their unsurprised self-possession and dignity is truly Indian. The (Indian) editor of the Cherokee Phoenix, Mr. Boudinot, remarks thus of the decision, delivered by Chief Justice Marshall.

"The Court has decided that the Cherokee nation is not a foreign state in the sense of the Constitution, and of course as a nation, cannot maintain an action in the Courts of the United States. This decision places us in a peculiar situation. While most of the rights for which we have contended are most explicitly acknowledged and conceded by the Court, we are at the same time considered to be in a state of 'pupilage,' unable to sue for those rights in the judicial tribunal. This is certainly no enviable position. Having rights, important rights, but no redress, except it be in the Executive and Congress of the United States, and those have already proved but a broken reed which has been piercing us to our very vitals. When we say that we have no redress in the Courts of the Union, we mean in our National capacity, for so the Court has decided, and when it is said by the Court that it cannot exercise jurisdiction, we presume it is meant original jurisdiction, for that was the question before them. It was only by considering the Cherokee nation a foreign state, in the sense of the constitution, that it could have exercised jurisdiction and awarded the writ of injunction. Whether the Cherokees as individuals can receive protection from the Supreme Court in its appellate jurisdiction, is a question we are not capable of answering. We must leave that to futurity."

The editor goes on to remark that the Georgia papers, and their foes every where claim, as might be expected, that this decision entirely sustains their views; and that the Cherokees must either submit altogether, or emigrate beyond the Mississippi. To

this assertion he quotes the following words of the Court, and triumphantly asks how their views get support from such language. As to the point whether the Cherokee nation is a foreign state, in the sense in which that term is used in the constitution, the following is the decisive language of the Court. "The counsel for the plaintiffs have maintained the affirmative of this proposition with great earnestness and ability. So much of the argument as was intended to prove the character of the Cherokees as a state, as a distinct political society, separated from others, capable of managing its own affairs and governing itself, has, in the opinion of a majority of the judges, been completely successful. They have been uniformly treated as a state from the first settlement of our country. The numerous treaties made with them by the United States recognize them as a people capable of maintaining the relations of peace and war, of being responsible in their political character for any violation of their engagements, or for any aggression committed on the citizens of the United States by any individual of their community. Laws have been enacted in the spirit of these treaties.—The acts of our Government plainly recognize the Cherokee nation as a state, and the courts are bound by those acts.

"A question of much more difficulty remains. Do the Cherokees constitute a foreign state in the sense of the Constitution?"

The reader may judge from the undisguised tone of the following remarks with which Chief Justice Marshall in the name of the Court prefaced its decision, what countenance the Indians' persecutors have a right to draw from it.

THE CHEROKEE NATION

VS.

THE STATE OF GEORGIA.

JANUARY TERM 1831.

Opinion of the Supreme Court of the United States, delivered by Mr. Chief Justice Marshall, on a motion of the Cherokee Nation for a writ of injunction and subpana against the State of Georgia.

This bill is brought by the Cherokee Nation, praying an injunction to restrain the State of Georgia from the execution of certain laws of that state, which, as alleged, go directly to annihilate the Cherokees as a political society, and to seize, for the use of Georgia, the lands of the nation which have been assured to them by the United States in solemn treaties repeatedly made and still in force.

If courts were permitted to indulge their sympathies, a case better calculated to excite them can scarcely be imagined. A people once numerous, powerful, and truly independent: found by our ancestors in the quiet and uncontrolled possession of an ample domain, gradually sinking beneath our superior policy, our arts and our arms, have yielded their lands by successive treaties, each of which contains a solemn guarantee of the residue, until they retain no more of their former extensive territory than is necessary to their comfortable subsistence. To preserve this remnant the present application is made.

Before we can look into the merits of the case, a preliminary inquiry presents itself. Has this Court jurisdiction of the cause?

The character of Pilgrimage is titled and on man of shelves in the describ and so gory o to the

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TRIBUTE TO JOHN BUNYAN.

The following just and beautiful comment on the character of Bunyan's writings, and especially his *Pilgrim's Progress*, we extract from a little work entitled "A Monument of Parental Affection to a dear and only Son, by the Rev. Joshua Gilpin, a clergyman of England"—a book which ought to be on the shelves of every Sunday School Library, or rather in the hands of every Sunday School reader. In describing the course of reading pursued by himself and son, he gives a high place to this beautiful allegory of the Christian's race, and thus commends it to the attention of old and young.

The *Pilgrim's Progress* is a work which deserves not only to be mentioned with honor, but to be recommended with importunity. The author, it must be confessed, was an illiterate man, and destitute of those qualifications which are necessary to form a great writer. But, while he wanted the advantages of a liberal education it will be allowed, by every competent judge, that he possessed an inventive genius, a solid understanding, and an uncommon degree of religious experience. Though the defects of his work are many and glaring, they are more than compensated by a vast profusion of excellencies. He treats his subject in the manner of a master, his characters are all admirably portrayed, and his descriptive passages are almost inimitable. He marks every step of the road, from the city of destruction to mount Zion; and, while he leads his persevering hero along, either through the valley of humiliation, or over the delectable mountains, he incessantly prevails with the spectators to put on the pilgrim's garb, and cast in their lot with the people of God. Or, if they still discover a disposition to linger, dealing with his readers as the angels with Lot, he lays his constraining hand upon them, and draws them with an holy violence in the way everlasting. Often have we felt the force of his artless eloquence—his solemn warnings have roused us to watchfulness, his animating reports have quickened our faith, and his holy examples excited us to emulation. We have travelled with him over thorny grounds, and through flowery paths; we have fought the same battles, and obtained the same deliverances; we have gazed upon the same exhibitions, and tasted the same refreshments; sharing with him all the wonderful varieties, both of danger and delight, which the Christian pilgrimage can afford. The extent of our obligations to the homely Bunyan can never be fully ascertained; nor can it even now be told, how often he has warmed our hearts, or how far he has influenced our views: but as a guide to the celestial city, right *trusty* and *profitable*, I offer him this public tribute of esteem and applause.

I have heard *The Pilgrim's Progress* treated with the utmost contempt by some of my learned brethren, who, amid all their affected superiority, might have labored long, and yet have labored in vain, to produce so important a work; a work, not unworthy to be counted among those happy originals, which will be frequently imitated, but never equalled.

Notwithstanding, however, all the profane railery, which the sons of pride and prejudice have poured upon this instructive allegory, the great number of editions through which it has passed, must be considered as no very equivocal proof of its intrinsic worth; and I may venture to predict, that it will long survive many of the most polished volumes of modern times. Had I listened to the urgent entreaties of my beloved son, I should long ago have undertaken the revision and correction of this antiquated production, partly for the purpose of amending its phraseology, and partly with a view to the improve-

ment, or rejection, of its most offensive passages. But, after patiently weighing the various difficulties, to which so delicate and laborious a task might expose me, I thought proper to decline it altogether; lest, while I gathered up the tares, I should root up also the wheat with them. This significant dream, with all its imperfections about it, has awakened many a drowsy Christian into a due concern for the security of his best interests; and I cannot but express an ardent desire, that it may pass among my countrymen, from house to house, and from hand to hand, with increasing acceptance.

Salutary Legislation.—The Legislative Council of Michigan have passed an act, exempting social libraries from the general law of incorporation, giving greater facilities for their establishment in the several townships. Also an act, forbidding under a penalty of \$50 the selling of ardent spirits within the territory, in large or small measure, "so as to render the seller obnoxious to the term of keeping a grog shop," (a phraseology rather indefinite, and leaving too much to the discretion of judicial officers.) A provision is also made for admitting resident Indians to give evidence under oath, who believe in the existence of the *Supreme Being*, and in a future state of rewards and punishments, at the discretion of the judge or justice presiding. The sale of liquors to minors is made a punishable offence.

The following paragraphs are selected from the sketches of a traveller who is making a tour of the Southern States,—communicated to the N. Y. Observer.

REVIVAL IN CHARLESTON, S. C.

The population of Charleston at present is about 43,000, more than one-half of whom are colored. The city-hall, churches, college, &c. are objects of curiosity to the stranger. There are four Presbyterian churches here, two of which are vacant; 3 Methodist; 3 or 4 Episcopal; 1 Lutheran; 1 Baptist; 1 Unitarian; 1 or 2 Catholic; and 2 Jewish synagogues. The number of Jews here is greater than in any other city, and they are a very respectable portion of the community. The churches of almost all the denominations are considered as in a good degree flourishing. In the Presbyterian churches there is a considerable degree of religious excitement, particularly in those of the Rev. Drs. M'Dowell and Palmer. Many of the converts belong to highly important families, and what is more important, they are young and of an interesting character. More than fifty were known to be entertaining the belief that they had passed from death to life, and as many more at least were inquiring. May this be but the beginning of good things in that important city.

COLLEGE OF SOUTH CAROLINA VS. INFIDELITY.

The principal objects which arrested my attention at Columbia, were the college of South Carolina and the Theological Seminary, under the care of the Synod of South Carolina and Georgia, located there.

The college is under the direction and government of the celebrated Thomas Cooper, M. D., a man who has for a long period openly avowed infidelity, and who teaches infidelity chemically, geologically, presidentially, and

practically by example. It is well known that he loses no opportunity of making some thrust at religion, in his lectures and otherwise. He is believed to be the author of several anonymous pamphlets against religion, published during the last few years. His pamphlet addressed to "Any Member of Congress," which he published last winter, has been ably reviewed in one of the late numbers of the Charleston Observer. The letter of General Blair, a member of Congress from this state, first dragged this celebrated, but weak, inselent, and abominable production, before the face of this nation. Some of Dr. C's friends pretended to do what he has not ventured to do, deny that he is the author of it. But, as one of his former students well remarked, why deny what bears internal and decisive evidence of its origin? And, said he, we (the students) have heard him use the same language, or similar, times innumerable. But what is more to the point, Dr. Cooper, in the last edition of his Political Economy uses almost the identical language which he does in his pamphlet addressed to "Any Member of Congress." He repeatedly travels out of his way to attack Christianity, and the "Christian Priests," as he terms ministers of the Gospel, charging them with hypocrisy, falsehood, avarice, &c. ridiculing the idea of their being influenced by the Holy Spirit to preach the Gospel. And yet this is the man to whom 130 of the first young men in South Carolina are committed, for their moral and intellectual education! I wish I had time to give you extracts from his Political Economy or from his pamphlet, that your readers may have some idea of the attacks which he is insidiously and fatally making upon the very foundation of public and private virtue. His sophistry and false statements have already been exposed. Take a specimen of his statements from his Economy, and the same is repeated in his pamphlet addressed to "Any Member of Congress." He estimates the number of clergymen to be 13,000, of one for every 1,000 inhabitants in the United States, and that on an average they each receive \$1,000 per annum, that is \$13,000,000 a year! This is the grave statement of a president of a college, in a text book of political economy! The indecorous manner in which he speaks of the members of Congress, in his pamphlet, is truly astonishing in a man of his education and station. The friends of Christianity ought all to have an opportunity of reading that pamphlet, to see what the spirit of infidelity is, and what they and the institutions of religion, as well as of our country, may expect when infidelity shall prevail.

I will say one thing in favor of Dr. C's Economy, bad as it is wherever he can say any thing about christianity:—that is, that he does not go, (as I was told he does) the whole of Miss Wright's doctrines—particularly on the subject of matrimony, and the education by the state, of the children of all who profligately choose to throw their unhappy offspring upon the public.

As far as I can learn, the general opinion is that Dr. C. will be nullified, as they term it, at the next meeting of the Legislature. Sensible

men, even of his own political party, believe that he is a curse to it, as well as to the institution over which he presides. It is believed that he will soon be removed from the presidency of S. C. College.

THEOLOGICAL SEMINARY IN S. C.

The Theological Seminary here has been but recently established. It is under the instruction of the Rev. Dr. Goulding and the Rev. Mr. Howe, late Professor of Divinity in Dartmouth College. It has now seven interesting young men. I never, before I travelled through this region, had any idea of the vast importance of this infant institution, upon which the hopes of a large portion of the South must, under God, depend. A deep conviction of this has led to the planting of this institution. Whether it will be sustained remains yet to be seen.

THINGS NEEDED IN NEW SETTLEMENTS.

From a Report.

I labor here amidst difficulties and inconveniences incident to new countries. We need more enterprising, active pious laymen, for Sabbath school teachers, to conduct religious meetings, to carry forward the benevolent operations of the day, and to lay, here in the woods, the foundations of good religious society. We need in each congregation, a house for public worship. As yet I preach in log-cabins. In this place a small beginning has been made towards the erection of a meeting-house; in the other places they are as yet only talking on the subject. However, I am willing to continue my labors here, and try to do good according to my opportunity; hoping God will own and bless my feeble instrumentality, and ere long rain down righteousness upon the people.

Home Missionary.

APPEAL FOR HELPERS.

The Home Missionary contains the following appeal from the Rev. L. Humphrey, at Beardsley's Prairie, Michigan.

I rejoice that your missionaries so frequently mention the necessity that pious laymen should remove into the new settlements, with a view to do good. This is a subject worthy to be often brought to view by every missionary.—Could my voice be raised, so as to reach all the pious individuals in the land, I would repeat aloud in their ears, the cry of the man of Macedonia, "Come over and help us."

Can a few scattered missionaries perform all the labor necessary, in forming Bible Societies, Religious Tract, Education and Temperance Societies? Can one missionary be present in many distant settlements at the same time, to organize and superintend all the Sabbath schools, Bible classes, and other important institutions necessary? Can he be present in all the congregations which might be gathered in a large extent of country, to lead in the devotions of the people? Can he make up all the hedges, and stand in all the gaps which may be found in an uncultivated wilderness? Can the feeble missionary prevail against all the Amalekites in the land, unless there are some

to hold up his hands? Such questions might be multiplied to an indefinite extent. A little serious reflection of the people of God, may supply them with ample arguments, to induce them to awake, and to act upon this important subject. The churches at the eastward may find room enough and labor enough to employ many hundreds of their best members every year. We may fully believe, should a suitable number of eminently pious persons emigrate to the new countries, in many cases their usefulness might be increased a hundred or even a thousand fold.

SUMMARY.

Utica.—We are pleased to learn incidentally, that the directors of the Boatmen's Friend Society have engaged a preacher to labor on the canal at Utica, and about twenty miles each side. They mean to commence operations as soon as the canal opens.

The General Assembly of the Presbyterian Church will meet at Philadelphia, May 19th, at 11, A. M. Commissions to be given previous to that hour in the First Presbyterian Church.

Narrative Tract.—The pr. nium offered by an individual for the best authentic Narrative Tract, has been adjudged to the Rev. Wm. A. Hallock, for a Tract entitled "The Mountain Miller."

The Senate of Hamburg has elected a converted Jew as Judge of the Chamber of Commerce of that city.

The London correspondent of the New York Journal of Commerce, under date of 22d Feb. writes thus: "Your religious friends will be concerned to hear that the new husband (a Sicilian Count) of the widow of the late excellent Bishop Heber, is supposed to have had a wife living at the time of the union with Mrs. H. She had always been blamed for the precipitant and incautious manner in which she pledged herself to this unfortunate connection."

The Rev. Edward Rutledge, Professor of Moral Philosophy in the Pennsylvania University, has been chosen President of the Transylvania University.

The Poor.—For the purpose of raising a sum for the benefit of the suffering Poor of Cincinnati—an entertainment was given at the Theatre, in which several ladies and gentlemen of that city participated, and \$244.49 cents were raised. First make a hundred paupers; then make an expensive frolic to relieve one of them, and push fifty more down the hill by the same process.

Auburn Theological Seminary.—At a meeting of the commissioners of this Seminary, convened last week, for the purpose of electing a Professor of Sacred Rhetoric, the choice was unanimous in favor of Rev. Dr. SPRUSS, of New-York. We understand there was not a dissenting voice.—*West. Rec.*

The Churchman.—A new weekly paper, bearing this title, is now issued every Saturday in New-York. The paper is edited by Rev. J. W. Curtis, under the general superintendence of Bishop Onderdonk.

Temperance among Slaves.—The Bryan County Temperance Society, Georgia, have passed Resolutions for promoting this virtue among their negro slaves by furnishing them, instead of ardent spirits, articles of substantial comfort at cost, for the little money they may earn by extra labor. Their holidays are, in many places, devoted to revelling and drunkenness.

The Norwich, (Conn.) S. S. Union has resolved, at its seventh annual meeting, to establish a Sabbath School in every place within its bounds where it is practicable.

REVIVALS.

Edgartown, Mass.—April 26th, the religious attention continues in this place. About sixty have entertained a hope, and the Sunday School Teachers and Scholars have participated in the blessing. All the religious societies have shared in the revival.

Revival in Hartford, Conn.—The pleasing attention to religion, says the (Baptist) Christian Watchman, which commenced several weeks since, continues to progress most happily in the Baptist Church in Hartford. Rev. G. F. Davis, the pastor, has baptized 37 in this month.

Peterborough, N. H.—There is an attention at the present time, to the subject of religion, in this place. Between forty and fifty in the Congregational society are considered as inquirers, and a considerable number in the Baptist.

West Brookfield, Mass.—A four days' meeting was lately held in the West Parish of Brookfield. The season was peculiarly solemn, and was apparently blessed to the awakening of many sinners.

Berkshire Co. Mass.—A letter received from Stockbridge by a gentleman in Charlestown, Mass. mentions that there are revivals in all the towns through the central part of the county of Berkshire, from north to south, from Williamstown to Sheffield; including Lanesborough, Pittsfield, Lenox, Stockbridge, Borington; also West Stockbridge, on the west; and on the east, Tyringham, Lee and Dalton.

Four Days' Meetings in Georgia.—The Howell Presbytery held their annual meeting in Lexington, Oglethorpe Co. Ga. March 31, which continued three days, on the last of which they appointed sixteen Four Days' Meetings, to be held in different parts of the state, in the months of May, July, August, and September. Ministers were appointed to attend each of these meetings.

Jamesville, N. Y.—The Rev. Mr. Porter writes to the editor of the W. Recorder, under date of March 30th: "I can no longer refrain from stating, that a good work has been going forward among us for a considerable time, and is at present more deeply interesting than at any other time since its commencement. We had a three days' meeting of my congregation, commencing on Friday last, which was attended with the most signal displays of divine grace I ever witnessed. I will only add that the number of conversions is very considerable, and daily increasing. At the same time, the number, comparatively speaking, is so small, that we feel as if the work was scarcely begun."

Four Days' Meetings of the Baptists.—We perceive by the Christian Watchman, that these meetings are now frequent with Christians of that denomination. It notices them at Lowell, and Pittsfield, Mass. and New-York city.

In Claremont, N. H.—A letter from Rev. E. Paine, to the editors of the New-York Observer, dated April 16th says: "The revival, which has for some time been in progress in this town, seems at present becoming more promising, though the attention is not general."

In Horseneck, (Greenwich.) Conn.—Between 40 and 50 are propounded for admission into the church next Sabbath, under the pastoral care of the Rev. Joel Mann. There is an interesting revival in West Greenwich, and in Greens Farms or Saugatuck. *ib.*

In Chatham, Columbia Co.—A letter dated April 6th says: "The good Lord is reviving his work in Chatham. It is a solemn and interesting time with us. The blessed Jesus is evidently passing by. Many are calling upon him and quite a number have been healed." *ib.*

In Virginia.—The Richmond Telegraph says: "The work of the Holy Spirit continues in Powhatan county. A hundred or more are hopeful subjects of the revival—twenty-five of whom have been admitted to the Presbyterian church. The Baptist church, has shared in the work, and great harmony has prevailed among Christians of different denominations."

We hear that the Spirit of the Lord is breaching upon those dead in sin in Buckingham, and in several places in the valley; but it is, perhaps, premature to speak at this time of the results of the work in the places to which we refer.

In Ohio.—Quite an extensive work of grace, says the Pittsburgh Herald, is going on in the congregation of the Rev. Dr. Hoge, at Columbus; likewise in the congregation of Truro, of which Mr. Leonard is pastor, there is a revival.

The revival we trust yet continues in Green, Trumbull Co. Several are now deeply anxious, and perhaps sixteen or eighteen within the last four months have expressed a hope in Christ.

In New-Haven, Vt.—A correspondent of the Vermont Chronicle, says: "The number of hopeful conversions now in New-Haven is more than 80. The work is very interesting among the Children of our Sabbath schools. Many of them are awakened and some are crying, 'Hosanna to the Son of David.' The revival has never appeared more interesting than at the present moment."

"There is a cloud, fraught with the richest of Heaven's blessings, spreading over the whole county. On a number of places the shower is already descending. How important a great revival in this county! Here stands a college, with nearly a hundred young men, all of whom are needed to labor in the vineyard of the Lord. And a revival here will have a salutary influence on this whole state—on the world. Christian brethren, pray most fervently for Addison County."

In Beverly, Mass.—During the year past, says the Boston Watchman, eighty-three have been

added to the church by baptism. If I mistake not, the orthodox Congregational church in this town has received an accession of more than fifty by profession in this delightful season which we have been favored.

Hamilton College.—We learn, says the Utica Register, from a member of this institution, that out of 80 students at present in the College, nearly 50 are pious, and 20 of them are fruits of the present revival.

In Lansingville and Genoa, N. Y.—The Lord, during the winter past, has poured out his Spirit, and a goodly number have been happily born into the kingdom. Twenty-four have already come forward to the Church on profession, and more than that number have obtained hopes, that have not made a profession. About thirty are known to be still under a work of conviction.

FOUR DAYS MEETING IN BOSTON.

The Christian Watchman from which we before quoted, closed its notice before the meetings were finished. We abridge the following from a continuation of the account.

In the forenoon of Thursday, Rev. Mr. Blagden preached from Matt. xii. 30—"He that is not with me is against me." From this passage, it was shown that all men have taken sides on the grand subject of religion. The danger of being against Christ, and the certain overthrow of his enemies, as well as the security of all his friends, were exhibited. The marks of moral character were delineated with plainness.

Dr. Beecher followed in some remarks on the necessity of knowing our own character, and the importance of decision.

In the afternoon, Rev. Mr. Fairchild preached from Luke xvi. 52—"Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus his evil things; but now he is comforted and thou art tormented." This general proposition was the theme of discourse—*Impenitent Sinners have all their good things in this life.*

In the evening, the Rev. Dr. Taylor preached in Park-street, from Rev. xxii. 12—"Whoever will, let him take of the water of life freely."

The general proposition was this—*Salvation is freely offered to every sinner of every character who is willing to receive it.* The Doctor then proceeded to show what is implied in this willingness. It is a readiness to receive salvation just as it is, from an apprehension of its true nature, a most prominent character of which is, a deliverance from sin, and the participation of holiness. It is to be willing to be and to do just what God commands; to hate sin, and to love holiness. The absolute willingness of God to pardon every sinner who is willing to accept of salvation, was proved from his own declaration, "As I live, saith the Lord, I have no pleasure in the death of him that dieth." It was also proved from his free invitations, and from the proclamation of his grace,—*Now is the accepted time.* All the ends of the earth, including the whole world, are invited to look unto the Lord, and be saved. The freeness and fullness

of this death to forgive.

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of this salvation was shown, in the voluntary death of Christ, and in the efficacy of his blood to forgive sin.—

On the same evening, lectures were attended at Pine-Street Meeting-House, where Dr. Beecher preached, on Mark viii. 36; and at Salem-Street Meeting-House, where Dr. Cornelius preached on Acts ii. 37. Several hundreds, we learn, tarried at the inquiry meetings after sermon at both these houses as well as at Park-Street.

Early forenoon, the Rev. Dr. Fay preached, from Jer. xxxiii. 20.—“Is not my word like a fire? saith the Lord; and like a hammer that breaketh in pieces.” After an exposition of the figurative language of the text, this proposition was illustrated—*The results of the gospel on the moral characters of men will be speedy.* These results are of a nature very dissimilar.

To some, the gospel is “the savor of life unto life; to others, the savor of death unto death.”

In the afternoon, the Rev. Dr. Taylor preached in Park-Street church, from Rom. ii. 4.—“Not knowing that the goodness of God leadeth thee to repentance.” The object proposed was, to consider the tendency of the goodness of God to lead us to repentance; which he did under the following particulars. 1. As it enforces the commands of God. 2. As it appeals to the strongest and tenderest sensibilities of our nature. 3. As it discovers to us the true character of God. 4. As it shows us the number, and the adaptedness of his blessings to our wants.

In conclusion, the preacher remarked on the deep and dreadful depravity of the human heart which can resist the kindness of God. The obduracy of sinners present, in refusing or delaying to repent, was set before them; and they were warned of the awful perdition which awaits them, if they do not turn to God in the day of his merciful visitation.

In the evening Dr. Taylor again preached, from Jer. viii. 20. “The harvest is past, the summer is ended, and we are not saved.” The discourse was principally addressed to young people, and was listened to with great interest.

Sermons were also preached at the same time in Salem-street Meeting-house, by Dr. Wisner, on Ezek. xviii. 31; and in Pine-street by Dr. Cornelius, from the same passage from which Dr. Taylor preached. All the meetings were well attended; those in the afternoons and evenings generally overflowing.

OBITUARY.

REV. DANIEL CROCKER.

DIED.—at New-Fairfield Conn., on the 31st of March 1831, the Rev. Daniel Crocker, aged 71.

From a memoir of his life prepared by himself the following facts are extracted. He was born at Colchester Conn., but early removed with his father's family, to Lebanon where the state of society at that time exerted a favorable influence in forming his moral character. At the age of 18, he entered Yale College, and graduating, he instructed an academy in New-Haven.

His first religious impressions occurred while preparing for College, at a grammar school in Lebanon, through the influence of a pious young man, to whom he remained grateful to the day of his death.

His convictions, however, did not result in hope at that time, but on entering College, he roomed with the Rev. Walter King, who was then a member of his class and both pious and faithful. Says the deceased, King's conversation was of the right kind, he led me into pious company—we prayed together, and it had I trust a good effect. Having graduated, we took the graduates room and resided together. Some time in the summer, Mr. King invited me to go with him to a prayer meeting, where a few pious young persons were about to meet. I went, and found it a solemn place—I looked around on the company, they were all hopefully pious but myself—I became exceedingly anxious. After the meeting was dismissed, I took the most direct street until I came to a retired place. There I knueled down and attempted to pray. It was indeed a trying season, of deep convictions and strong crying. My distress continued for a number of weeks, until I thought I had found peace in believing; I soon found I could not reconcile my feelings to remain longer out of the visible church of Christ, and though before undecided what profession to choose, now my mind determined at once, with the leave of Providence, to preach the Gospel.

In accomplishing this last purpose, the deceased was sometime delayed by ill health, but ultimately, after a course of study under Dr. Edward of New-Haven, and Dr. Trumbull of Northampton, he was licensed by the Western Association of New-Haven County.

After this he was ordained and settled over the Church and Society in Reading Conn. where he labored with much success a number of years, till the failure of his health 7 years ago. But being partially relieved from the painful disease with which he was afflicted, and of which he ultimately died, he continued to labor in different places as strength permitted until he passed the full age of man.

The subject of this short memoir was highly esteemed for his various qualifications by all who knew him. All accounted him truly a man of God—goodness was his most prominent trait, though by no means inferior in other things. His death was peaceful and his memory is blessed. That he viewed death with composure, is evident from his arranging the circumstances of his own funeral, some time before his decease. When struggling in the agonies of death, he addressed the physician sitting by his side, looking him earnestly in the face—Dr. can you tell what will make my passage easy? The Doctor being silent, conscious that nothing he could administer would avail,—the victorious saint with emphasis, and a meaning look, exclaimed—a good hope through grace; and ere long he fell asleep.

“Let me die the death of the righteous.”—

DIED.—In this city, on the 29th inst. after a few days distressing illness, Mr. William Quiner, aged 67. At Wallingford, on the eighth inst. Mr. Nehemiah Rice, aged 67.

At Spencertown April 8th Capt. Matthew Beale aged 76; in his death society has lost a worthy member, his family a kind parent and the cause of benevolence an ardent friend and supporter.

At Thompson, Sullivan County, N. Y. on the 1st inst. Parmelia, wife of Marshall Perry, Esq. and daughter of Mr. John Chatfield of Oxford, (Ct.) aged 31. She has left an afflicted husband and two small children to lament the loss of a worthy companion, she died in the full faith and hope of a blessed Redeemer.

At Baltimore, on the 16th inst Hon. R. C. Mallory, an able and highly esteemed member of Congress from Vermont. He had been ill several weeks. It will be recollected he was Chairman of the committee on Domestic Manufactures, and has made two or three able reports.

POETRY.

For the Religious Intelligencer.

"I WILL ARISE, AND GO UNTO MY FATHER."

Wanderer, amid the snares
Of Time's uncertain way,
Of thousand nameless fears the sport,
Of countless ills the prey,

A stranger 'mid the land
Where thy probation lies,
In peril from each adverse blast,
And even from prosperous skies,

In peril from thy friends,
In peril from thy foes,
In peril from the rebel heart
That in thy bosom glows,

Hast thou no Father's house
Beyond this pilgrim scene,
That thou on Earth's delusive props
With bleeding breast dost lean?—

Yet not a Mother's care
Who for her infant sighs,
When absence shuts it from her arms,
Or sickness dims its eyes,

Transcends the love divine,
The welcome full and free,
With which the glorious King of Heaven
Shall stretch his arms to thee,

When thou with contrite tear
Shalt wait within his walls,
Imploping but the broken bread
That from his table falls.—

No more his mansion shun,
No more distrust his grace,
Fly from the orphanage of earth,
And find a Sire's embrace.

H.

Hartford, April, 1831.

More Light.—"It is recorded of one of the reformers, that when he had acquitted himself in a public disputation with great credit to his Master's cause, a friend begged to see the notes which he had been observed to write, supposing that he had taken down the arguments of his opponents, and sketched the substance of his own reply. Greatly was he surprised to find that his notes consisted simply of these ejaculatory petitions; 'More light, Lord—more light—more light!' And how was the spirit of prayer compressed and illustrated in these short aspirations!—Could they fail of success? 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.' James i. 5. Greenham, being asked his judgment of some important matters, answered, 'Sir neither am I able to speak, nor you to hear, for we have not prayed. I may indeed talk, and you may answer, as natural men; but we are not prepared to confer as children of God.'"

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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SINS OF IGNORANCE.

In one of the towns in this Country, says a writer in the Ohio Telegraph, an old man sent his son to the still house, with some grain to trade for a barrel of whiskey, to sell out to his neighbors. On returning home his wagon ran over a chunk, while going up hill; the barrel rolled out and stove to pieces, without leaving the driver as much as a dram. An old trader in whiskey remarked that in days of ignorance no such accidents ever happened; but now when so much light was cast on the subject, a man that would trade in whiskey must expect to be visited with judgment. The days of ignorance, God winked at, but now calls all men to be temperate.

ANNIVERSARIES OF THE BENEVOLENT SOCIETIES, TO BE HELD IN N. Y., MAY, 1831.

During the season of the anniversaries, there will be Union Prayer Meetings at early morning in the Brick church in Beekman-street, (Dr. Springs.) The city clergy in rotation will attend, and conduct the services.

Monday, 9.

"Board of Education of the Synod of New-York;" anniversary meeting in the evening.

"American Seamen's Friend Society."

Tuesday, 10.

"New-York Sunday School Union."

"New-York City Temperance Society."

"General Union for Promoting the Observance of the Sabbath."

Wednesday, 11.

"American Tract Society;" annual meeting at 10 o'clock, A. M.; procession of officers, members, &c. from the Tract Society House, at 9 o'clock, A. M.

Delegates to the Bible Society, meet at the Bible Society House, at 4 o'clock, P. M.

"American Peace Society;" annual meeting in Clinton Hall, at half past 4, P. M.

"American Home Missionary Society;" annual meeting at half past 7 o'clock, P. M. in the Murray-street Church.

Thursday, 12.

"American Bible Society;" annual meeting at 10 o'clock, A. M.; procession of officers, members, &c. from the Bible Society House at 9 o'clock, A. M.

Presbyterian Branch of the American Education Society;" meeting for business at 4 o'clock, P. M. in the American Tract Society House.

"American Education Society." We learn that at the anniversary of this Society there will be two sermons, one in the Brick Church in Beekman-street, and the other in the Central Church in Broome-st. The Rev. A. Barnes of Philadelphia, and the Rev. Prof. Stuart of Andover, it is expected will be the preachers.—N. Y. Obs.

Letters received at the Office of the Religious Intelligencer during the week ending May 5, 1831.

J. R. Church, Brooklyn, N. Y., Wm. G. Hubbard, Boonville, N. Y., Mrs. Jerusha Morgan, Coventry, N. Y., L. Hotchkiss, Otis, Ithamar Smith, Marcellus, Wm. B. Sprague, Scotland, Ct.

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